

unity as the only truth and the goal and destiny of human life. The Logic of Exclusion he follows in arriving at his conclusion mistakes distinction for division. But really all distinctions are based on relation and the unity they imply is not an abstract unity but a **unity-in-difference**. The Logic of comprehension, the only true logic, also makes distinctions. It sees that the Infinite is not the finite and the One not many; but it sees also that the finite and the Infinite the One and the many are mutually related so that the one *without* the other is not a concrete reality but an abstraction. When one sees all this, he does not hate the world so that he may love God wholeheartedly. One then endeavours to love God in the world and the world in God. Domestic and social life is not an obstacle to the religious life but really a part of the latter."

CHAPTER IX.

THE **RISHIS'** CONCEPTION OF GOD AS INFINITELY DIFFERENTIATED BRAHMAN ; THE DOCTRINE OF **VISHISTA ADVAITA VADA** OR QUALIFIED MONISM.

According to **Rishis Prajapati**, Indra, Chitra, among others, whose teaching was followed later on by **Ramanuja**, the individual self is real, the world (nature) is real, all real in relation to the Supreme Self; real in the sense of their being the self-realisation of God and phenomenal in the sense of their entire dependence on the Will of God. In other words, their reality is relative^ and not absolute and the final destiny of the soul is not absorption in the Divine Essence to the loss of individuality but an attainment of a state of uninterrupted

consciousness of unity with the Supreme Soul—a state of unmixed bliss and unspotted holiness.

Devarishi Prajapati/s teachings on the Self are said to have been reported far and wide so that they reached the *devas* and the *asuras*, the gods and the demons. The passage containing the doctrine is this:—" *The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire and imagines nothing but what it ought to*